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No. IV.]

[Price Fourpence.

Oὐκ ἀνευθεὶς θεοῦ οἱ hirnearum theατοι πολέμοι, A.T.S. 1863.

THE

ANTI-TEAPOT REVIEW.

A Magazine of Politics, Literature, and Art.

Edited by Members of the Universities, and written only by Members
of the Anti-Teapot Society of Europe.

CONTENTS:—

	PAGE.
PROPOSED VANDALISM AT WESTMINSTER ABBEY	57
THE BRITISH ANTI-TOBACCO-SMOKING SOCIETY	60
THE PROPER STUDY FOR MANKIND	62
A GLANCE AT CAMBRIDGE	64
CHARITABLE LAWGIVERS	66
PAST AND PRESENT. BY EXON	69
A LITERARY AND THEATRICAL LETTER	72
THE BLAZETON SEASON. BY EROOM	75
OLD ENGLAND'S REPLY TO YOUNG ENGLAND ON MATRIMONY	76

LONDON:

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HOULSTON & WRIGHT, 65, PATERNOSTER ROW.

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THE ANTI-TEAPOT REVIEW.

Edited by Members of the Universities, and contributed to solely by
Members of the Anti-Teapot Society of Europe.

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*Erratum, p. 21, for relinquish read extinguish.

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| 4. The Vote by Ballot. | 9. The Sunday Question. |
| 5. Home and Foreign, by Exon. | 10. Notices to Correspondents. |

CONTENTS OF NO. 4.

- | | |
|---|--|
| 1. Proposed Vandalism at Westminster
Abbey. | 5. Charitable Lawgivers. |
| 2. The British Anti-Tobacco-Smoking
Society. | 6. Past and Present. By Exon. |
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Notices to Correspondents.

The Teapot and the Anti-Teapot.—No room in our present number.

R. C. (Edinburgh).—Your pamphlet arrived too late; but, as it is evidently directed against Scotch asceticism, it has our best wishes.

The literary and theatrical letter has been (once more) unavoidably curtailed.

Camboritum.—In "making up" we could not possibly find room. We have received piles of pamphlets and tracts which we cannot possibly notice.

All literary contributions for No. 5 (re-enlarged, price 6d.), should be sent to the Editor of the *Anti-Teapot Review*, 65, Paternoster Row, E.C.

Advertisements should be sent to the Manager, or to S. DEACON, & Co., 154, Leadenhall Street, E.C., before April 20th, 1865.

In reply to several correspondents, we beg to state that no report of the annual dinner, on December 16th, will be published.

THE
ANTI-TEAPOT REVIEW.

No. IV. — FEBRUARY, 1865.

THE PROPOSED VANDALISM AT WESTMINSTER ABBEY.

WE read in the pages of the *Gentleman's Magazine** that "drawings by Mr. G. G. Scott were exhibited for the restoration of the reredos (involving unfortunately the removal of the solid altar) in Westminster Abbey."

What in the world does all this mean? The subject is lightly touched upon in the above words, but the sounds are ominous. "Drawings" for the "restoration" of an object which has not lost any intelligible feature! Why not state at once that Mr. Scott proposes to remodel the arrangements in the sanctuary? We know that "restoration" often commences with destruction; but we are fairly surprised to find an architect who does not tremble to lay the hand of violence on Westminster Abbey. From the 13th century to the present day, the "solid altar" and the sedilia have kept their respective positions. It is very remarkable that the sedilia, now less used than formerly, should all at once be thought to require so much greater distinction than was bestowed upon them in times when the Abbot was a Peer in Parliament.

The full extent of the injury meditated in the sanctuary has not yet been made known. The present sanctuary is perfect in beauty; but nothing can resist the propensity of Mr. Scott for alteration, for innovation, for destruction. The ornaments of the interior are not rich enough to please him. To the sparkling gems of antiquity around the altar, he must presumptuously add

* No. for May, 1864. Article, "Transactions of the Ecclesiological Society."

some staring specimens of carved work, which (if they possess any merit at all) are entirely indebted to the ancient models with which he deals so ungratefully.

The brief statement in the quotation makes known the fact that Mr. Scott, in his regard for "*restoration*," has taken considerable pains to study the *alterations* of the sanctuary. It was a cloudy and dark day for Westminster Abbey when he entered it with the determination to mar its order and its beauty. It should be remembered that altars are more easily desecrated than consecrated now-a-days.

The Dean and Chapter of Westminster are not alluded to as countenancing this wanton and injurious attack upon the country's worthiest monument of antiquity. The design is slipped into the hands of a society whose silent sanction to the meditated scheme of barbarity is rashly anticipated: as to the guardians of the church, it is very doubtful indeed whether they are alive to the mischief proposed by the plan for the alteration of the interior.

It is a subject to which the most serious attention should be directed. Mr. Scott is very fond of giving stone for wood, and iron for stone, adding thereto a large amount of *brass*; but these forced exchanges are seldom for the benefit of the church; the cost of these things in screens and substitutes for "solid altars" is much too great to please anybody but the merchant in articles of that sort.

The same architect not only profanely injures, but sancily insults the Abbey Church; for he makes his plan without consulting the arrangement of the interior, or considering the fitness of the component members for their positions and their uses. He proposes a plan, hap-hazard, and tries it upon the building, but the fit is found to be no fit at all; no matter, he has decided that his own paper plan shall be unalterable; he will make the features of the apse *what they ought to have been made in the 13th century*. Happily there was no Magister Scott among the builders in those days to declare what was the right thing to do, and to determine a better organization of the interior. It has been reserved for such an one to set the mistakes of antiquity to rights.

Mr. Scott delights in finding a wondrous number of defects in the churches of all ages and of all sizes; but we should very much like to know on what ground he claims to change the position and to propose another design for the sedilia, and to throw down the ancient altar. The very cluster of seats which

Mr. Scott wishes to destroy were fixed in their position as soon as the church was prepared to receive them ; it has never had any other, and has never failed to receive the respect due to it until the Mnemoclast brought his destructive powers into the Abbey to do it harm.

It often happened that this choice feature was one of the objects marked for universal destruction in the larger churches during the 16th century. The renowned Church of Westminster in whose history there is so much of national dignity and greatness to cast over it the perfect shield of protection, retained, among almost countless treasures of the richest objects of art, its original and venerable sedilia, which are all the more valuable for being constructed in wood.

The writer of this article is perfectly well acquainted with the sedilia at Westminster ; he received his early lessons and *lectures* in architecture within the walls of the Abbey, and is too grateful for the advantages he enjoys therefrom not to vindicate *his* benefactor from the merciless onslaught of its assailants. But there is more to come to the surface with respect to this act of barbarity than yet appears even in the remark that "the restoration involves *unfortunately* the removal of the solid altar." The restoration is, as usual, a fresh one ; but that the new sedilia should involve the removal of the altar is an idea as extravagant as it is extraordinary. The juxtaposition of the altar and sedilia, as they have always appeared, is correct ; the former was designedly kept back to the line of the apse, and it would have revived the earlier fame of the Ecclesiological Society if their committee had boldly denounced an act of sacrilege so disgraceful as that which seems to have received their sanction, and to which they have given publicity.

The Abbey Church of Westminster is, beyond comparison, the richest treasury of ancient ecclesiastical and ornamental architecture in England, perhaps in Europe. Its sublime apse and the feretory of St. Edward, encompassed by the shrines and canopied tombs of kings, queens, princes, and nobles—all of great splendour ;—superbly adorned screens, and storied canopies teeming with statuary and sculpture in marvellous variety, confer dignity and beauty upon the sanctuary, with the altar and its more immediate accompaniments. The assemblage thus presented to view,—the works of different periods, and the finest productions of the kind—form the richest perspective groups imaginable ; while wood, stone, and metal combine to enhance the magnificence of the scene. In the midst of this array of

splendour monarchs have, for ages, received their crowns; and the descendants of many of those whose tombs and effigies have so long heightened the solemn splendour of the scene were witnesses of all these impressive ceremonials.

Other churches of note have been ruthlessly plundered of their sepulchral monuments, their screens, and their sedilia; but Westminster Abbey, the great national monument of antiquity, has survived to these days, with all its trophies in their places, and with less detriment than is the ordinary lot of ancient works of art. Even Homer nods sometimes, and the judgment of ecclesiologists is not infallible; we do not hesitate to say that Mr. Scott's princely revenues may be quadrupled by evincing a little judicious sentimentalism over "be-mossed" stones, but his reputation will not be increased by tampering with such a perfect architectural model as Westminster Abbey.

THE BRITISH ANTI-TOBACCO SMOKING SOCIETY.

THE charge which Mr. C. E. Innes lately brought against Mr. Thomas Reynolds, Secretary of the British Anti-Tobacco Smoking Society, failed because it could not be legally proved that the defendant had "caused to be received, knowing the contents, a letter demanding money with menaces, without reasonable cause." In the opinion of Mr. Selfe no actual demand for money was made, but merely a *suggestion* to that effect. We do not wish to censure the decision of the worthy magistrate; but we cannot help regretting that so flagrant a case of Teapotism could not be dealt with according to its deserts. Mr. Selfe's decision must have been hailed with immense delight by the vice-presidents and the other backers of the British Anti-Tobacco Smoking Society; and December 19, we should imagine, will be a day ever to be held in fond remembrance by them, and be duly commemorated as a high festival by all their descendants.

Mr. Reynolds is a very sorry specimen of humanity. He was originally a country tailor; but, like the squirrel in the fable, "he began to grow discontented." Perhaps his business was not sufficiently lucrative, or perhaps he was moved by some loathsome spirit of self-aggrandisement; at all events, we might reasonably suppose that "one day he fell into the following soliloquy:—"

"Why should I spend all my time in this spot, stitching and

cutting, cutting and stitching, and waste away years together in a hole like this? I see many other men go out into the world, make large fortunes, and acquire fame; my neighbour Brown tells me he is just going to do the same, and even Smith declares he will soon follow. To be sure I have not brains as they have, but I have a great abhorrence of smoking; and, by Jove! I'll turn it to good account. I'll be off to-morrow."

He acts up to his word; the B. A. T. S. S. is formed; he is made, or else makes himself its secretary; he publishes a violent and abusive placard, denouncing all smokers as being now "exceedingly insolent;" he sends forth his spies, who come suddenly upon harmless smokers as they are enjoying their cigars upon open platforms; he pockets the money which he can exact from timorous youths, who foolishly yet gladly pay it in order to "avoid costs and exposure." But one day a gentleman of the wrong sort was pounced upon, who was far too wide-awake for Mr. Reynolds; and Mr. Innes, whom, if that benefactor to the smoking community will pardon the comparison, we may represent as the kite in the fable, desciered his mean, sneaking tricks, and making a decided *stoop*, applied for a summons against him and obtained it; but Mr. Reynolds, like the squirrel, after losing his senses (if indeed he ever had any) with the fright, escaped punishment. The squirrel, as we learn from the fable, escaped without material injury, and when he had come to himself again, found, to his delight, that the kite, on account of the interference of an eagle, had let him fall close to the very tree which contained his nest. Mr. Reynolds would give clear proof of his being in possession of his senses, after such a narrow escape, by retiring in peace to his usual haunts, and exclaiming with the squirrel, "Ah, my peaceful home! if ever I am again tempted to leave you, may I undergo a second time all the miseries and dangers from which I have now so wonderfully escaped."

The results which are likely to follow the issue of this case are not at all satisfactory to reflect upon. Mr. Reynolds is allowed, for the present at least, to continue what Mr. Selfe called his "highly indecent" mode of procedure, to lie in ambush around the railway stations and carriages, and demand the name and address of any man whom he may detect in the enjoyment of a quiet pipe. We shall not, however, be in the least degree surprised to hear that the next victim has carried out the injunction which Cyrene gave to Aristæus in the case of Proteus:

"Vim duram et vincula capto
Tende; doli circum hæc demum frangentur inanes."

Whatever Mr. Reynolds and his party may hereafter do to mitigate "the insolence of smokers," they will find themselves utterly incapable of ameliorating the comfort of the non-smoking passengers; the railway authorities will also be equally powerless until they frame more reasonable rules about smoking. It is an astonishing fact that the directors of the different railways have not yet discovered a remedy for the present unfortunate state of affairs, or, if they have discovered one, that they do not apply it; they must be fully aware that at least a third part of the adult male passengers are smokers, and this minority *will* smoke in spite of any of the existing rules and bye-laws; why then, we ask, should not a third part of every train be set apart for the benefit of those who are in the habit of thus indulging themselves on a journey? The railway authorities are much to blame; and they would show themselves to be rational creatures by drawing up reasonable regulations on the subject of smoking.

"THE PROPER STUDY FOR MANKIND."*

OF the many translations of books on scientific subjects which have appeared within the last few years, none could be more welcome than Carl Vogt's "Lectures on Man;" not because the subjects the author treats of have not received attention before, but because of the fearlessness of expression which characterizes every page of his book. He has not only brought together all the facts which bear upon the remote history of man, but he has also brought together the opinions of the leading scientific men, both in this and other countries, upon the facts which he has collected; and it is very evident, from a perusal of his book, that such facts have received less attention in England than in Germany and America. Dr. Hunt could scarcely have presented to English scientific readers a book more worthy of their consideration. No doubt the book will provoke a great amount of discussion—it is evidently written with that intention,—the result of which must be that the public will have to admit and accept as well-ascertained fact that which they have been hitherto content to believe as mere theory. To do anything like justice to a

* Lectures on Man—His Place in Creation and in the History of the Earth. By Professor Carl Vogt. Translated and Edited by Dr. James Hunt, President of the Anthropological Society of London. Longmans: 1864.

book of nearly 500 pages in a short review like this is impossible ; the most that can be done is to glance at the author's views on a few important points. The book is divided into sixteen parts or lectures. Lecture 7 treats of the negro ; as the negro has been brought so much under notice lately, the following passage, which gives the conclusion of the author, will not be without interest :—

" The grown-up negro partakes, as regards his intellectual faculties, of the nature of the child, the female and the senile white. He manifests a propensity to pleasure, music, dancing, physical enjoyments, and imitation ; while his inconstancy of impressions and all the feelings are those of the child. Like the child, the negro has no soaring imagination ; but he peoples surrounding nature, and endows even lifeless things with human or supernatural powers. He makes himself a fetish of a piece of wood, and believes that the ape remains dumb lest he should be compelled to work."

This is evidently no prejudiced opinion of the author, or one given without due consideration of the subject, as will be seen by perusing the twenty previous pages which give an account of his researches in that particular branch of the subject. The tables of cranial measurements are very useful, and evidently compiled with a considerable amount of care. Professor Vogt is very earnest in his entreaties to anthropologists to adopt an uniform system of craniometry. That all anthropologists will accept any one system as correct is not to be expected ; but a better understanding on this point must be come to between English and foreign societies before any reliable deductions can be made. The human jaw found at Moulin Quignon, near Abbeville, has received special attention ; two engravings from M. de Quatrefage's photograph are given, which are very acceptable, also an engraving representing a section of the beds where the jaw was found ; and Carl Vogt has certainly set at rest all doubts as to the authenticity of this celebrated jaw.

Lecture 11 treats of the chronological calculations in the Deltas of the Mississippi and the Nile. Professor Vogt attaches great importance to the researches of Dr. Bennett Dowler. That gentleman made a very interesting computation as to the age of a skeleton of a man in a good state of preservation, found beneath four sunken forests of cypress trees at New Orleans on the occasion of an excavation being made for the formation of the gas works, and arrived at the conclusion that the total age of the skeleton was at the very least 57,500 years. Want of

space prevents our entering further into this subject, though we would fain dwell on it. On another occasion we hope to refer to it again; for none can be of greater importance, none so worthy of our attention.

A GLANCE AT CAMBRIDGE.

WE have often heard it remarked of the majority of those who go out in the Mathematical Tripos at Cambridge, that they are mathematicians—and nothing else; that they cannot even construe the Greek Testament correctly, &c. Without affirming or denying the truth of this observation, we would rather express our surprise, when we consider the course prescribed to mathematical students, that they should be able to construe the Greek Testament at all. The very small amount of classical knowledge which many of them take to the University is pretty clearly set forth by the difficulty which they have in mastering the elementary classical work of the “Previous Examination;” after which, they direct their attention to mathematics exclusively—nor can we blame them for doing so, so long as the mathematical course retains its present constitution. Our attack, then, is not directed against mathematical men, but, against a system unsuited to the present age: a system which foists upon society, as educated men, those who have employed all their energies upon one particular branch of knowledge, to the neglect of all others. We admit that mathematics alone present a wide field; and it is most certainly true that many mathematical students are men thoroughly well informed in general subjects: but the fact of their being so, though extremely creditable to the men themselves, is not at all due to the system of which we complain: for it is not so generally well known as it ought to be, that not only is no encouragement offered to Cambridge men to turn their attention to any other pursuit, but that impediments are often put in the way of their doing so. We will explain by taking the not uncommon case of a man, who by giving exclusive attention to mathematics would turn out a high wrangler, but whose early education or natural inclinations lead him to the study of English Literature, History, or anything else, whereby his position in the Tripos would be materially affected: such an one would be attacked by his tutors, college and private, who, anxious, probably, the one for his own reputation, the other

for that of his college, prevail upon him to lay aside such subjects for the present, as "there will be plenty of time for them after the degree." After the degree, forsooth, when a man's education is completed as far as *Alma Mater* is concerned? Plenty of time? Is it not rather the fact that there will be no time? Apart from the honour attaching to it, the generality of men strive for a good degree, in the hope that it will lead to a Fellowship, or to a good appointment elsewhere; in the former case their time is generally occupied in private tuition, and in neither case, probably, would much leisure be afforded for general study, even if the inclination for it remained. Others have immediately to prepare for the Voluntary Theological Examination, or those of the Bishops' Chaplains, and such demands are thereby made upon their time, as to preclude the possibility of general study. Then, after ordination, a curate who truly does his duty in his parish, can often barely find time for those studies which belong to his sacred calling; what chance, then, is there for general subjects? The majority of those who dismiss these things "for the present," find them utterly impossible "after the degree."

We maintain, then, that the proper time for attending to these subjects is during the undergraduate career, and that attention to them ought to be encouraged. This might be done without placing any impediment in the way of those who might still prefer to devote themselves exclusively to mathematics, by appointing some useful subject for examination, be it the English Language and Literature (for which, however, as for the Latin, there is as yet no professorial chair established in the University, though several subjects of minor importance are thus endowed), or Modern History, or anything else, to proficiency in which great weight should be attached in the Tripos. We are convinced that not only would such a change produce beneficial results, but that many would hail it with delight: since under the present system the only alternative a man has, who does not wish to be merely a mathematician, is to go in for double honours—a feat which very few can perform with any great degree of excellence.

We cannot leave this subject, at which, though worthy of serious consideration, we have been able to take only a cursory glance, and have been compelled to omit several matters connected with it, without remarking that the manner in which men sneer at the Moral and Natural Sciences Triposes, calling them "premiums on idleness," &c., is altogether unjustifiable.

Let it be understood that those who go out in these sciences will have an equal chance of preferment with those who go out in Mathematics, and the latter Tripos will have two formidable rivals—the probability being that the men who go out in the former will be more useful and agreeable members of society, than those who go out in the latter.

CHARITABLE LAWGIVERS.

AN Association which ostensibly sets forward as its main object charity and good-will to all, is sure, particularly at Christmas time, to meet with a generous response from the large-hearted British public. We do not for one moment mean to assert, that the innumerable inroads which are made into men's pockets, either by means of their mouths, or by the favoured correspondents of newspapers, are always justifiable. We will go even further, and say, that there are many (so-called) "charities," and "missionary societies," which claim the alms of the public, on no other ground that we can see, and for no other purpose, than that of supporting a select number of plausible secretaries,* whose chief business it is to write (what maiden ladies of a certain age like so much) sentimental reports of the moral and spiritual depravity of Roman Catholics in Ireland, aboriginal South Africans, or of those Jews who do not live in Hounds-ditch. It is an astonishing fact that there are, particularly in small English and Scotch county towns, many ladies, perfectly pure in their lives and intentions, who are—to say the least—gulled into becoming canvassers for canting Associations, because that "dear man," the Rev. Hagios Smalltalk (formerly at St. Bee's, and whose son is about to start as a missionary under the auspices of one of the parent societies), declares that only "faithful ministers" are selected, and that the Jesuits have neither ability nor courage—of course, no one ever yet accused them of possessing a particle of principle—to cope with the savages of places unknown to the unlearned in geography; that the light of true Protestantism can only be taught by domestic influence; and that God's worship ought to be represented to the "unconverted" in all its simplicity, by erecting barns with

* *Guardian*, January 11th, 1865.

three-deckers, or by singing, bare-headed, nice nasal selections from those harmonious songsters, Messrs. Brady and Tate, the Davids of the Anglican Church.

The love of "doing good" has taken such a firm hold upon many of our fair countrywomen, and, moreover, long walks on district-visiting expeditions are so very improving to the complexion, that we really ought not to insinuate one word as to the self-indulgence and parochial praise which naturally follow when ladies attend to what are, after all, in five cases out of six, their own vested interests. We have no wish to speak disparagingly of those noble institutions, or of those devoted individuals, (whether male or female) whose objects are to administer relief to the bereaved widow, to prop the steps of tottering age, or to snatch the fatherless child from destruction; in a word, to alleviate the ills which human flesh is heir to. On the other hand, we do not admire the scandal and gossip which are too often generated by the efforts of proselytizing visitors; and we tremble for the safety of society, when we see the bigotry of a large part of our country population appealed to in the name of charity. We are aware that every individual must have his or her own particular leaning, pet prejudice, or antipathy; but it is very hard that charitable sharers (*i.e.* men who only feed the hungry when they feed themselves at the expense of their victims) should be allowed to minister with impunity to the evil passions of others, and make comfortable incomes for their families, by fanning into flames what might otherwise have been left to smoulder or die out of itself. We are tired of pseudo-charities, and find that another new* Association has been formed, which, in the interest of "true religion and learning," (of course) claims the prayers (and subscriptions) of "all members of the Church of England."

The object of the Association is to promote the amendment of the law of Final Appeal in matters affecting doctrine. The prospectus does not state explicitly wherein the law needs amendment, and we are left in the dark as to the new ecclesiastical charter which the Association desires. The Committee is composed of eight laymen and forty-six clergy; amongst the latter are the great lights of the High-Church party. The patristic school is worthily represented by Dr. Pusey and Mr.

* Circular of the Law of Appeal Amendment Association," December 1864.

Keble,—Mr. Bright and Mr. Massingberd,—Mr. Carter, of Clewer,—Mr. Meyrick, Drs. Wordsworth and Denison, Mr. Upton Richards, and the egotistical “J. W. B.” of the *Guardian*, may be looked upon as fair representatives of the historical, devotional, “Anglo-continental,” high, dry and abusive, ritualistic, and blundering schools within a school.*

We at length find Dr. Wordsworth actually inviting Dean Stanley to join the Association ; it would have been far better for him if he had recalled the abuse which he has heaped so profusely on foreigners who do not think that the poet† or his namesake‡ are the best “practical guides,” either in matters of travel or theology. We imagine that Archdeacon Denison is the only Church dignitary in England who ever used *loquere* for *loqui* in an assembly of scholars ; and we can understand that a clerk who was, not many years since, very nearly deprived for heresy, should take such an affectionate interest in Professor Jowett’s endowment, ecclesiastical law generally, and the *Church and State Review* in particular. There are some who have suffered persecution, but not learned mercy ; and we believe, from the constitution of the present Association, that any amendment of the law which may be proposed by it would simply make confusion worse confounded. It may be galling to men to appeal to the law and find the law dead against them ; but a judgment, which is adverse to one school out of many, in no way affects the jurisdiction of the court which gave it, or weakens the justice of the justices.

We have no doubt that the united judgment of bishops would “settle” spiritual appeals with the calm, unruffled equity of lawn-sleeves and port-wine orthodoxy. Poor unlicensed curates know what episcopal power is, and are made to tremble under the chilling motto that might is right. The law for curates is one which at present has no appeal. The law for bishops and incumbents may not be, in fact, it is not, perfect, either in matters temporal or spiritual ; the amendment would, if carried by its present advocates, prove no amendment at all, but become dangerous to the liberty of a large class of her Majesty’s subjects. We once heard Dr. Cumming tell an admiring crowd of ladies that there were angels present in the

* “Letters to Home Friends,” by J. W. B. “Practical Guides, by an Englishman Abroad.” An invaluable book for Tourists. (ED. A. T. R.)

† The most dreary description of Scotland was written by the Poet Wordsworth.

‡ “Notes of a Continental Tour,” by the Rev. Canon Wordsworth.

very room where he was lecturing. The ladies of course wept for joy, and hoped that, notwithstanding the good man's predictions (and lease), it would be some time before the Dr. began to take in coal by the sack. We, too, hope that when Anti-Teapots and the new charitable lawgivers meet in the Elysian fields, it may not require a very large police force to keep such good fellows in order.

PAST AND PRESENT.

EARLY in last year England's hopes were realized by the birth of a Prince, and, as usual, much money changed hands on the occasion ; but a little mistake must have occurred somewhere, for the heir to the throne arrived in these realms without any nurse or clothes in readiness to receive him, and the physicians all tumbled down from London long after all was over. Great preparations had been made at Marlborough House ; but this royal residence, unfortunately for Berkshire tradespeople, is not in the parish of Old Windsor.

As we had obtained a Princess from Denmark, it was only natural that Denmark in her hour of need should have expected something from us. The English Ministers, with a readiness and magnanimity which did them credit, then gave out to the world the names and addresses of all those monarchs who were parties to the treaties of 1852. England's interests were threefold ;—1. The union with the royal Danish line ; 2. The unhappy alliance with Prussia ; and, 3, what was not so generally known, the alliance between our own Royal Family and the Duke of Augustenberg, through the House of Hohenlohe. When the interests of a wife, a daughter, and a cousin were involved, we could hardly be surprised to hear people assert that the Queen of England and the Heir Apparent were divided in their sympathies ; we were still less surprised to find our ministerial Vicars of Bray perfectly ready to wink at the barbarities perpetrated in Holstein, by the very obedient servants of the beery Confederation. There were obstacles, strong as death, which prevented the English Government from putting effective charity in the place, where they simply dropped a sentimental tear ; and we have no doubt that if Earl Russell were now to skim the superficies of his "terrible" despatches he would find it only froth. Our very respected Premier puts us in mind of the character who had a hand for every-

body and a heart for none. Of the minor stars of the Government, we can only say that their *modesto-ranitas* is so strong that they occasionally shine even here upon earth, in spite of themselves. We congratulate the German Powers on their happy display of ability, with regard to the dismemberment of Denmark, and hope they may prove themselves men, and not cannibals, in meting out the remains of their victim.

The less we say of Poland the better. If the serfs have been emancipated, it is for the very good reason that so many patriots in the higher classes of society have been shot, banished, or imprisoned, that the "free" population simply needed a little nursing.

With regard to Italy, we can candidly admit that the "happy transmutation" there has metamorphosed Turin into a scene of riot and bloodshed. Victor Emmanuel and the Irish rioters of Belfast, seem to hold by Mr. Darwin's opinion, that, as many more individuals of each species are born than can possibly survive, there must be a frequently-recurring struggle for existence; so, after all, Captain Costigan is not the only hero who has something to "fall back upon."

When the holy relics of John Knox were exhibited to Scotch pilgrims some years ago, in Edinburgh, we little thought that a tercentenary would be inflicted on England: but our decorators and gilders, to say nothing of the licensed victuallers, had far too keen an eye to business, to allow Shakspere's three-hundredth birthday to pass without a demonstration; and the model of Shakspere's house at the Crystal Palace, with a clown's head in close proximity to the immortal bard's bedroom, remains as a lasting monument of the Stratford Festival and its enlightened directors. An April Fool number of the Tercentenary ought surely to be published for the instruction of our offspring, to show them the proper way of getting up, hereafter, a grand failure in honour of Shakespeares yet unborn. How is it that all English "demonstrations" are failures in matters of taste? In the Garibaldi procession we saw roughs and *brigands* smoking short pipes, or sitting solemnly behind London cab-horses, driven by dirty drivers. The mob-orator, Harper, tired of living like a maggot in a hazel-nut, was one of the first to improve the occasion; Lambeth wept for joy, and Smithfield cheered, and the result simply passes man's description.

But to one home point we must not forget to allude. Oxford, having invariably won the toss and had the choice of station, has won the Putney boat-race for the last four years. We do

not consider that Cambridge stands one inch lower in the scale of muscular Christianity because the light blues have been of late constantly, but honourably, defeated on the river. It is a fact, not to be forgotten by Oxford men, that Cambridge nearly always wins the cricket match, and that the Cam is not so good a river for practice as the Isis. It is marvellous that both the dark and light blues are not both immersed year after year in the "sweet" (?) waters of the Thames, and that some hundreds of spectators are not maimed for life by the crowds of horsemen who are allowed to throng the banks. We are not at war with "horsey" individuals; but we do not think it fair that spirited horses, with, for the most part, essentially "London riders," should be allowed to make their presence so offensively felt as has hitherto been the case. Shall we endure or cure this crying evil? Steamers alone are bad enough; but horses and steamers united are more than flesh and blood can stand.

Through the folly of the authorities at the War Office, the British Volunteers were sent on Easter-Monday to break their legs, eat sandwiches, and shoot off ramrods, at Farley Heath. We shall next hear that they are going up Knock Hill on a wet Sunday to say their devotions, and admire the Ayrshire Hills in a Scotch mist.

It is a pity that Mr. Delane allowed himself to be trotted out by Mr. Cobden; it would have been far wiser if he had shown that he was not trottable; for the whole *bataclan* of penny papers had something to write about at the very moment when things were very dull.

The results of paternal legislation in the metropolis have been to fill the Haymarket, after 1 a.m., with noisy "characters," who would otherwise, had they been allowed, have remained quietly within-doors. Evans's suffers unjustly with the rest; and we suppose that Welsh rarebits can only be obtained, under the new dispensation, at the Midnight Meetings, or Motte's, where licences are considered unnecessary luxuries. The discipline of the Kirkaldy presbytery, and the exertions of the British Anti-Tobacco-Smoking Society, with "some village" Close at its head, and a few more pious platitudes from Exeter Hall in the month of May, are offered as drops of cold comfort to the "villagers" of London; but it will be the business of all true Anti-Teapots to obey the laws, and—get them amended as soon as possible.

EXON.

A LITERARY AND THEATRICAL LETTER.

IT is by no means with a light heart or a smoothly running pen that I write this article. I am aware that much is expected from me, and a painful consciousness of inability weighs me down. The pantomimes and Christmas extravaganzas ought in all conscience to give me enough to gossip about, and here am I without a word to say. So before I begin with the Christmas pieces, let me say a word or two about the plays which made their appearance before.

The Workmen of Paris, at the Adelphi, is, I think, a great failure, and for this reason. It was brought out with great noise and clatter, and has nothing in itself to answer the hopes raised by such announcements. Mr. Webster's acting was very good in the old man's part, but the others were miserably weak. Mrs. Stirling's rôle by no means suited her, nor was Miss Woolgar much better off. Fancy Miss Woolgar personifying an injured innocent! The scene of the factory was tolerable, but not anything like a real one; and the curtain coming down every five minutes, to make up what Mr. Webster facetiously terms tableaux, is in the last degree slow and melancholy.

Miss Bateman has now returned, and *Leah* is again in full swing, but I hear with a better cast. The performance ends with a farce occasioned by the noise made by the Davenport Brothers, called *Dark Doings in the Cupboard by the Knotting'em Brothers*.

One word about the Daventrys. As yet they have not been exposed: they have been so tied up as not to be able to free themselves; but their trick remains undiscovered, and their dark séance still excites wonder, and in many cases alarm, and no wonder, as the thumps given by the flying instruments are by no means soft. Professor Anderson's daughter and his treasurer do the rope-tying trick very well; which trick, indeed, has been performed in almost every theatre and music hall about London since the Daventrys (and Boucicault) made it so famous.

At the Olympic Miss K. Terry has achieved a great success in *The Hidden Hand*, which is in some parts very like *Lucretia*. The story is a little long, and the introduction of the old shepherd a mistake. Miss L. Moore acts her part with great grace and feeling. *My Wife's Bonnet*, which begins in an animated conversation and final struggle in the theatre itself, is

amusing, as it invariably moves the pit and gods to a great state of virtuous indignation.

Let me say as little as possible about the pantomimes, the best reason being that there is so little to say. I believe it is generally acknowledged that, as a rule, they are very feeble this year. Her Majesty's is certainly so. Though Byron is the author of the opening part, it is very dull, except when Miss Furtardo is on the stage, and of course what she does is excellent—such dash and go about her; but otherwise the scenes are too long, and nothing to do in them. The harlequinade is by far the poorest I ever saw—so few tricks, and all working badly, and a very feeble harlequin who essayed to jump through a window once; he did it in very poor fashion, and wisely did not try again. The *Eidon Aeides* is simply the old ghost illusion, and a great mistake when the personages are made to talk, for the muffled sound does away with the illusion of their being present. The golden rain at the end is well done.

Covent Garden is happier; a good beginning, and a dancer with one leg, the great Donato. This gentleman, it would appear, began as a dancer, and did not succeed: he took to bull-fighting, the consequence of which was, that he had to part with one leg; and so he who could not please with two supporters enchanting with one. His intellects were probably insufficient to manage two understandings. He gets £35 a night. Of course, all the other theatres and music halls are frantic with jealousy; and all the comic singers and dancers are undergoing indescribable tortures in their efforts to bind up one leg, so as to appear to be without it. Drury Lane has *Hop o' my Thumb and his Eleven Brothers*, with its usual double pantomimic company.

The Princess's has only a pantomimic extravaganza this year, *The Magic Horse and the Ice-Maiden Princess*, principally remarkable for a very incomprehensible story, and a very good scene of an ice cavern. The morning performance also includes the *Streets of London*, in a compressed form. By the way, I hear that in the *Streets of Lambeth*, as acted over the water, the whole of the neighbouring fire engine-men turn out for the fire scene at the end. Thus the growing taste for realities on the stage is fully satisfied. (*Query*: What would happen if a real fire took place at the same time—which fire would the men attend? They would, I suppose, give the theatrical one the preference.)

A somewhat puffy and flowery prospectus announces the appearance of a new periodical under the well-known name of the *Pall Mall Gazette*, which is itself (according to the before-mentioned prospectus) to be by no means puffy or flowery; and to contain no reprints of news, but simply articles, and its politics are "Liberal-Conservative," price twopence. The market is

getting well-stocked with papers, and also magazines, if the report is true that a new shilling monthly is going to appear in the shape of *The Traveller*.

Although the new prospectus of the *P.M.G.* can by no means compare in magnificent promises with Capt. Shandon's well-known composition ; yet the following extracts will show that, in its way, it is by no means bad. After stating that it is difficult to describe the plan of an enterprise like the *Pall Mall Gazette*, without seeming to boast," &c., we are told that " literary considerations alone would determine us to have our news reports written in plain English ; but beyond these there is the fact that the lessons to be found in many an accident of human life and social polity, are lost in the turgid language in which they are narrated." That is by no means a bad attempt. I think Bungay himself would have said it was all right, though Warrington might have laughed. " At the same time," it says—and here is comfort for lovers of jokes—" at the same time we by no means intend to make the paper pedantic or solemn." It is clear that whoever wrote this " proclamation " is not among the contributors. " Humour is too powerful, as well as too pleasant, to be left out of the design, which will lose none of the advantages of occasional trifling. . . . Epigram, but not spite—burlesque, but not vulgarity—will be readily admitted into its columns ; and since a joke is often as illustrative as an argument, good jokes will be welcome too." Notwithstanding the absurdity of all this, I am told there are many good names down as contributors, amongst others J. Hannay, who has retired from the editorship of the *Edinburgh Courant*. The *Owl* will probably appear an evening paper. I know that preparations for its re-appearance have been made.*

"The Hidden Wisdom of Christ," by E. de Bunsen (Longmans), is creating a revolution in the religious world, owing to its wonderful amount of information, and extraordinary beliefs. It is a book of immense research ; though perhaps it would have been as well if such researches had never been made, considering what they have produced.

A sixpenny monthly, called *Clack* (Plymouth : James and James), has appeared ; and the first number promises well.

Another new paper is announced, *The Glow-worm*, intended as a paper to be perused in the theatre. Let us hope that we shall have to pay less for it than we do now at the Haymarket and elsewhere for an ordinary play-bill.

* The *Arrow*, thank goodness, is defunct.

Mr. Byron, I see, has also tried his hand at novel-writing ; and "Paid in Full" is soon to appear.

Now, for the last *bonne bouche*—report says that Alfred Tennyson might have been made a baronet. Let us all be thankful that he refused the proffered honour.

THE BLAZETON SEASON.

WHAT if we've no rippling river
Glancing through sequestered vales ?

What if trees decline to live a
Life exposed to Sou'-west gales ?

" Nullâ non donanda lauru,"
Other charms that city's got :
Blazeton ! oh when first we saw you,
Favoured did we deem our lot.

Not when every weary member
Bids the "azure tomes" adieu—
Not when August and September
Show how "*early falls the Jew.*"

But when from thy crown of glory,
Left are all the jewelled hoard,
Who, though on a second story,
By the rising rents are—*floored.*

'Tis then—"tis then that Beauty's daughters
Linger with thee loth to go,
After going to German waters
For Papa's neuralgic toe.

Eyes of beauty brightly glancing,
Smile and charm away the blues ;
Riders on the cliff are prancing
Mounted on their seasoned screws.

Then at eve in dances mazy,
Thread we through the mingled throng ;
While the voice that drove us crazy,
Whispers as we glide along.

If *that Maori**—[wretched creature,
Great must be his unborn crimes!
For he's always made to meet your
Gaze, when you take up the *Times*].

If *that Maori*, after gazing
On the Bridge's ruined pile,
Done up by the sight amazing
Comes to Blazeton for a while;

If, when on the beach he's strolling,
Meets his gaze a *corpus* there,
Tossed up by the billows rolling,
"This side up with greatest care."

If he rends the breast asunder,
Gone he'll find the vital part,
Blazeton belles! 'twill be no wonder,
Since to you we've lost our heart.

Trinity College, Cambridge.

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Enjoy, for the present, your exquisite weed,
Your matchless outrigger, your spirited steed.
Enjoy the fleet moments with bachelor friends,
Enjoy ev'ry blessing that Providence sends;
Delight in the dance, in the smiles of the fair,
The line, and the bat, and the freedom from care,
But, under a brilliant, bewitching outside,
A solid and hard-working character hide.
The hero in private, though on the world's stage,
Reputed the gayest young man of your age,
And earn, by the labours of day and of night,
A home for some sylph who shall render it bright,
By the fervour of love, and the radiance of light;
Receive your old friends, and rejoice in your fame,
And save from oblivion your race and your name.

S. M.

* Lord Macaulay's New Zealander.

† "Anti-Teapot Review," No. I., p. 7.

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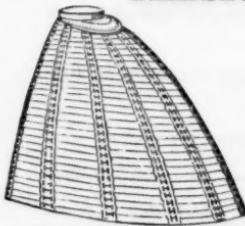
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OXFORD.—The President of the Anti-Teapot Society having been appointed as Hon. Sec., will be happy to give information to all Members of the Universities. Address, the President of the Anti-Teapot Society, care of Messrs. Wheeler and Day, High Street, Oxford.

Evidence of Metropolitan Magistrates, &c., as to the effect of providing recreation for the People on Sunday.

The Hon. J. C. NORTON, Lambeth Police Court.

"I think those who take their wives and families forth into the country on Sunday are the very best, and their so going forth is the best means of making them so. The Victoria Park has produced a marked improvement in Spitalfields from the day of its opening. I would try every expedient to tempt the people from their crowded dwellings, as one of the best modes of elevating their condition. I am one of those who would see the Crystal Palace freely thrown open to the people. The Museum and the Zoological Gardens, places of science, but not of mere amusement."

JOHN HARDWICK, Esq., D.C.L., F.R.S., Marlborough St. Police Court.

"I would let all places of innocent recreation be opened on Sunday. I think the effect would be to diminish drunkenness. If you provide good objects, less of pernicious stimulants will be required."

GEORGE LONG, Esq., J.P., Marylebone Police Court.

"I suppose it is not expected that every man is to go to church three times a day. The very man who seeks recreation on the Sunday afternoon may have attended morning service, and intend to go to church again in the evening; and in enjoying the beauties of nature and art with a grateful feeling to the Author of Nature, I think he is spending Sunday very wisely and very properly. The higher classes have improved by the love of literature, the love of science, the love of the beauties of nature, and the love of art having increased among them. What is low and disgraceful is now spurned among them, and the same would operate through the different grades of society. Encourage the people to take innocent recreation on Sunday, and you will confer a great benefit on society; in proportion as you give people better taste, they will relinquish low sensualities."

BOYCE COMBE, Esq., Southwark Police Court.

"I think that every facility should be thrown in the way of the people for recreation on the Sunday, and that they have a right to expect it."

SIR RICHARD MAYNE, K.C.B., Chief Commissioner of Police.

"No disorder arises from persons going forth to places of innocent recreation, nor in the town afterwards. I should fear no disorder if the Crystal Palace or the Museums were opened. I have seen a great improvement in the people, and consider part of it, at least, to be owing to the greater opportunities which have been given for their amusement, and the employment of their time on Sundays in other places than public houses. Richmond Park, Hampton Court Palace and Grounds, the Botanical and Pleasure Gardens at Kew and Bushy Park, attract large numbers on the summer Sundays, and I do not think I have been obliged to increase the number of police in those places, although the attendance has so largely increased."

THOMAS WAKLEY (the late), Coroner for Middlesex.

"I am strongly in favor of places of innocent recreation being thrown open on Sunday. My decided conviction is that it would diminish drunkenness to a very great extent."

Dr. J. GRAY, F.R.S., &c., Head of Nat. Hist. Department, British Museum.

After expressing his experience of the good effects of the Sunday opening of Museums on the Continent, both in Protestant and Catholic countries,

and his belief that the Sunday opening of the British Museum would be attended with the best results, says he sees no difficulty in the way of procuring the necessary attendants. One of the heads of departments and a portion of the attendants are required to be in, though the Museum be shut, and, if opened, a portion of the attendants could have the day to themselves; it need not even be the ordinary attendants at all on Sundays, as others could be specially engaged under a superintendent, compensation being given in either case.

The Museum, he considers, would, on rainy Sundays and during bad weather, afford recreation to many who have not time during the week.

The expense of a man and his family visiting such a place as Hampton Court is too great to be often possible; but he would find frequent means of bringing them to the Museum, and, for want of such opportunity, he not unfrequently leaves his family and gets intoxicated.

SIR W. HOOKER'S Report on Kew Gardens.

"Of the general conduct of the mass of visitors, sometimes amounting to 15,000 on one Sunday, I have to again express great satisfaction; especially of that of the middle and working classes, who come generally in family parties, and whose dress and demeanour are creditable in the extreme."

SIR B. HALL (now Lord Llanover) said :—

"The Sunday visitors to Kensington Gardens had, by the band playing there, been increased from 7,000 to 80,000. In the Regent's and Victoria Parks, 190,000 had been present at the playing of the bands, and so far from tumult or disorder arising, he had ascertained from the magistrates of the neighbouring police courts that the Monday morning cases had decreased."

LORD LYNDHURST, House of Lords.

"The People's Sunday Bands in the Parks—a most laudable institution."

LORD STANLEY, House of Commons, 1856.

"If they continued old restrictions and created new ones, they would make religion unpopular and throw back education. The clergy would gain nothing, the people would lose much; but one class, he admitted, would thank them for their efforts. They would swell the profits and gladden the heart of every brewer, distiller, and publican, in the United Kingdom."

LORD PALMERSTON in the House of Commons, 1856, said :—

"Recreation on the Sunday gives the laboring classes of this great metropolis an additional value in the day, and a greater inducement to resist the temptations to labor on that day; therefore, so far from being a step to the employment of the laboring classes on the Sunday, it is an additional barrier against that employment."

"If you induce members of the working classes to leave their confined workshops, their narrow alleys, and their crowded rooms, where they are surrounded by an insalubrious atmosphere, in order to take bodily and intellectual enjoyment, I think you have effected a great good."

LORD PALMERSTON, House of Commons, 1863.

"If I were to vote according to my opinion on the merits of the question of opening the Edinburgh Botanic Gardens, I should give my support to the motion. I can see no harm, but rather good, in doing that in Edinburgh which has already been done in other capitals; that is to say, opening a place, ever so small or large, for purposes of recreation on the Sunday."

National Sunday League,

4, Beaufort Buildings, Strand. 1865.

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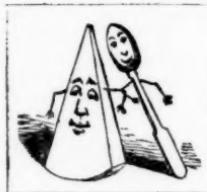
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Wedge and Wooden Spoon.
See p. 272.



Egyptian Hieroglyphic verb,
to be drunk, showing the amputa-
tion of a man's leg. See
under BREAKY LKG (viz
Strong Drink) in the Diction-
ary, p. 81.



See TWO UPON TEN, in
the Dictionary, p. 264.

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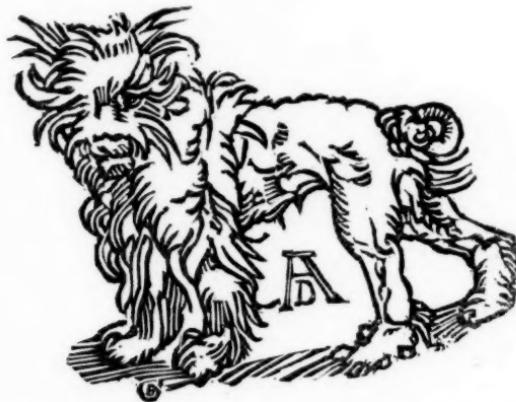
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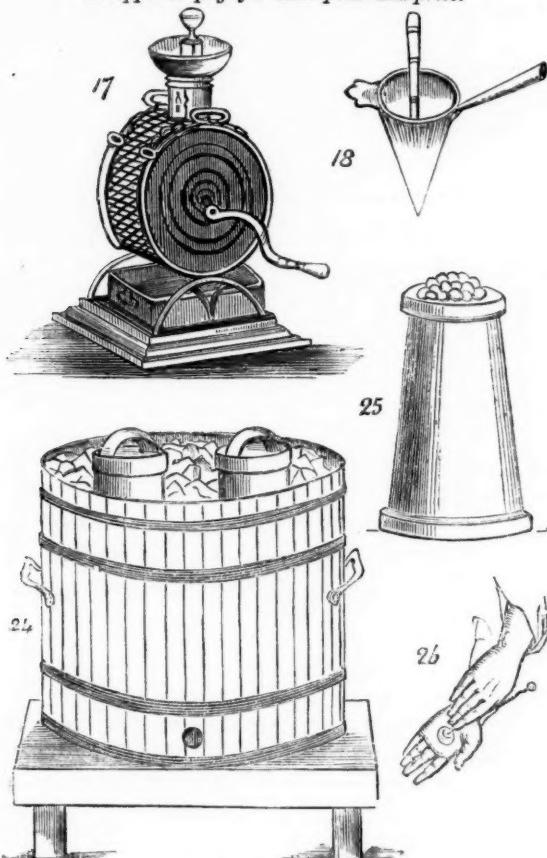
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